

# The Lamp

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No. 33.

"I am your voice—It was tied in you—In me it begins to talk."

## THE BROTHERHOOD OF KNOWLEDGE.

"We learn in action," says an old Scripture.

Most people in civilized communities imagine that we can only learn from books or from the counsel and admonition of our betters. Our betters are in the habit of encouraging this view.

Experience teaches.

The best books we have and the best advice we get are differently interpreted by those who read or listen. We learn in action. We must carry the wisdom of the books and the sages into practice before it becomes our own in habit and character, and in the thought-begetting illumination of a steady purpose.

The items and detail of life are infinite, and change and dissolve like the cloud-wreaths on an April sky. The unchanging quality of the elemental forces underlies cloud and sky and day and night and life and death. Knowing the laws of life and light we are unmoved amid shadow and change.

The great books of old, the Scriptures, the Epics, the Folk-tales, embody the largest and broadest and most general conceptions of the ages they represent. As they express the universal laws, as they exhibit their most ordinary applications, as they describe their most usual results, the old books have become vital to the race.

The tendency of our age appears to be too special and particular, to permit the development or creation of any literary product that will take rank with the millennial works of the past. The few great books that have touched the cosmic levels in our days are scouted

by the majority of readers. The narrow applications and investigations which are such a virtue in the pursuit of physical science become vicious in the realms of religion and art. Each generation, however, settles its own standards, and gains such skill as may be had in the game of life as modified by its own artificial rules and conditions. The principles of war remain the same whether it be waged with the balista or the cannon, the spear or the bayonet, the arrow or the bullet. The laws of chastity and continence are operative whether the social system permit the patriarchial concubinage, the polygamy of Islam, or the prostitution of Christendom.

The leader of a humanitarian organization recently wished "for a whirlwind, a cyclone, to sweep away the debris of literature which has accumulated for ages." The sentiment seems narrow. "False learning is rejected by the wise and scattered to the winds by the good law." We can trust Nature not to permit any accumulations that are unnecessary.

The only books that endure are those which reflect the everlasting wisdom of the righteous Book of The Law, the stern Book of Judgment, the gracious Book of Nature, and the glorious Book of Life.

The world has never lacked those who bring such books into being. Whether it be the Hindu turning to Krishna, the Buddhist to Gautama, the Moslem to Mahomet, the Christian to Jesus, or the western thinker to the latest Poet and Answerer, the chronicles of humanity indicate that he who

aspires has never wanted a guide and a type of his aspiration. And the very Name of such is an inspiration and a signal to aftertimes.

But these came not into their wisdom by the study of books alone. All the deeds and thoughts of life were theirs, as life after life they came and went the ways of birth and death. They gleaned such knowledge as the babe may give the mother ere ever the birth and the breath-time; such knowledge as the mariner gathers in deep nights on far seas between the stars of the sky and the stars of the wave; such knowledge as comes on the mountain sides to those who watch the great shapes of Power and Beauty pass on their precipitous way; such knowledge as men grasp in dread moments when the fate of a nation waits on the flash of an uplifted sword; such glimpses as the savage in the desert and the civilian in the slums may reach of the round of immortality.

The Master of Life, who stays our weaknesses, "in knowledge of Whom standeth our perfect freedom," has travelled all the paths and His compassion out-circles even the Law. For the greatest law is love. It is they who are subject to this law that are of the Brotherhood of Knowledge.



### OUTLOOK.

Not to be conquered by these headlong days  
 But to stand free; to keep the mind at brood  
 On life's dark meaning, nature's altitude  
 Of loveliness, and time's mysterious ways;  
 At every thought and deed to clear the haze  
 Out of our eyes, considering only this,  
 What man, what life, what love, what beauty  
 is,  
 This is to live and win the final praise.  
 Though strife, ill-fortune, and harsh human  
 need  
 Beat down the soul, at moments blind and  
 dumb  
 With agony: yet, patience—there shall come  
 Many great voices from life's outer sea,  
 Hours of strange triumph, and, when few  
 men heed,  
 Murmurs and glimpses of eternity.

—Archibald Lampman.

### EVIDENCE OF IMMORTALITY.

"Having looked at the objects of the Universe," says Walt Whitman, "I find that there is no one or any particle of one but has reference to the soul."

Each Human Soul is part and parcel of the One Parent-Soul, identical in essence; Nature and Man being inseparable parts of a single harmonious whole. Regarded in this way, it will be quite evident that there can be no clear understanding of our true being apart from the great Being to which we belong. Taking this view, we can see how the Poet finds evidence of the immortality of the Soul everywhere. For him, surrounding objects are instinct with a life of their own, a consciousness which is only in degree less than man's.

He feels the kinship with Nature, with a sympathy profound as exists between closest friends. Only what we feel we know: not with the halting knowledge which painfully collects proof, but with that intuitive knowledge which pierces all outer seeming and grasps the realities within. The processes of logic are so slow, the time of life is so fleeting, that one may well seek by stern struggle to awaken in some degree that divine faculty of seizing truth which belongs to the Poet, the Seer, and the Sage. Evidences of Immortality without doubt surround us on every side, but of what avail, if the illusions of daily life have blinded our eyes?

The tiny lives in the water-drop reveal to the eye of science a distinct psychic life of their own. The rock-crystal, under the microscope, exhibits the mineral lives not less active, full of purposeful movement, animated by their own lowly forms of intelligence. The most ardent materialist finds it necessary now to endow matter with a little feeling. Nay, he finds that matter, as he once conceived it, no longer exists, and defines the unit of matter, so-called, as a resistant point having position but not dimension. He is already in the dreamland of the "scientific imagination." His world has become a correlation of forces. It

is but one step more to the conception that all the forces of Nature are but the manifold expression of an indwelling Power which is the mainspring of evolution; that the vast panorama of external existence moves to a definite goal, which is nothing else than the unfoldment and final emancipation of the Soul.

It is a vain thing to look to externals for all-sufficient evidence of that which transcends all externals.

The most real is ever the most unseen. Even in the physical world this is quite evident.

We think of the rock as a type of stability, yet the water disintegrates the rock, electricity decomposes the water, etheric force far exceeds that of electricity. Mind marshals and subdues them all.

By sheer force of thinking men have arrived at the conclusion that time and space are but forms of our finite thought, that matter is but an illusion born of our sense-perceptions.

"There is a hidden centre in us all," says Browning, "where truth abides in fulness." All the evidences of an endless life exist, but how shall we recognize them, for "around, wall upon wall, the gross flesh hems us in."

If we would see the truth evidently we must rise to the plane where truth is, and not seek to drag down the things of the spirit to the level of the semi-animal intellect. The aids to noble life are all within; and at that inner tribunal all problems must at last be solved.

Yet of external evidences one deserves special mention, as being perhaps pre-eminent among such as fall within the range of physical sense—the example of the Sage.

Here at any rate is a phenomenon such as no argument can explain away. Serene, sorrowless amid all the turmoil of earthly life, careless of honour or disgrace, the mere presence of the Sage is benediction.

Indifferent to results he works ceaselessly for his fellows, free from ambition, free from desire.

What is there quite equal to the magic of example? Wisdom, living,

embodied, persuasive, is brought home to the hearts of men. The ideal takes flesh and dwells amongst us—doubt vanquished by demonstration.

Do we say that for such there is immortality?

It were more true to say that there is for the Sage no mortality. Even now he lives in the Eternal, and watches unmoved in his thought the changing scenes of life and death.

What man has done man can do. Fixing our eyes on such a wondrous exemplar, may we, too, not aspire to demonstrate the truth of immortality even whilst bound to bodies of perishing clay?

No other conception but that of an indwelling Ego, working through the ages, can afford any justification for existence. Without it we are bound to accept the dreary materialistic doctrine that in the far future there shall be a universal dissipation both of energy and of matter; and when silence and darkness reign supreme, every vestige of past existence shall be swept for ever away.

In such a view the birth and growth of worlds and humanities appears at last to be but a vain blowing of bubbles.

But the Theosophic scheme, bright with eternal hope, shows that the whole creation moves to one radiant goal—conscious re-union with the Divine.

Every atom of matter must in the far spaces of time be raised up to self-conscious Godhood.

All the forces of Nature are obeying the behests of high intelligences, working out consciously or unconsciously the purposes of Soul. And man, sole possessor of the faculty of looking back and forth, with something of the vision of a God, can find happiness alone in working harmoniously with the grand plan of which he already discerns a part. He knows that within himself slumber potentialities that must be roused to the service of Humanity; that he owes service also to the kingdoms below him, for all are urged by the spiritual impulse at the heart of Nature, towards the same goal as himself.

In the heart of man all the mysteries and powers of Nature are focussed;

and if he knows not himself it is because he is still under the bondage of the personal idea, still swayed by the illusions of matter.

But having cast off the desires and limitations of the outer personality, he will yet know himself as he exists beyond the veil, an immortal being; and seizing with indomitable will his inheritance of divine power, become a channel for that Light which is the life of men.

H. W. GRAVES.

Victoria, B.C.



### MEDITATION.

In the fourth chapter of *Letters That Have Helped Me* there is an important suggestion on a certain means of meditation. "I was reading a book," says the author, "and looking around within myself to see how I could enlarge my idea of brotherhood." He proceeds to identify himself with one after another of the appearances around him that seem to make him separate from the rest. "I am my friends, and then I went to them in general and in particular. I am my enemies; then I felt them all. I am the poor and the wicked; I am the ignorant."

Much objection has been taken by some readers to what Emerson called the "auction lists" of Walt Whitman's *Leaves of Grass*. As it is certain that in Walt Whitman the world possesses a poetic occultist of the highest order, this peculiarity of his writings will never be appreciated until the reader understands the occult force of this form of meditation.

Locations and times—what is it in me that meets them all, whenever and wherever, and makes me at home?

Forms, colours, densities, odours—what is it in me that corresponds with them?

Answer this question, solve this problem, and all the secrets of life are opened. It is the knowledge of the truth that the Kingdom of Heaven is within, become actual and evident. "What widens within you Walt Whitman?" he asks in the *Salut au Monde*. The reply is the recognition

that the round world and all that is therein exist in the consciousness of the thinker. "Within me latitude widens, longitude lengthens."

As he recapitulates the varied scenes and objects summoned up by his imagination, it is not as a mechanical repetition, but in a definite form of yoga practice in which all these things are dwelt upon, their qualities seen to partake of the nature of the consciousness which responds to them, and by which the consciousness itself assimilates and gets into rapport with the vibratory manifestations of Nature. As the soul of Nature and the soul of Man are one, all these mayavic appearances proceed from the same source. Every line of the poems in which Whitman reviews the world-sights may be made the subject of deep and prolonged thought and meditation, so as to bring all that they suggest into living reality, and expand the mind accordingly. To hasten over these poems as mere lists is quite to misapprehend the intention of the writer.

The student should compare the first book of Patanjali's *Yoga Aphorisms*, numbers 35 to 46. The western poet is evidently putting into practical use what the eastern philosopher sets down as a rule. It is stated in the 41st Aphorism:

"The mind that has been so trained that the ordinary modifications of its action are not present, but only those which occur upon the conscious taking up of an object for contemplation, is changed into the likeness of that which is pondered upon, and enters into full comprehension of the being thereof."

GRACE HILL.



The attention of English-speaking visitors to Milan Cathedral, says the *Youth's Companion*, is readily attracted by the following notice, which appears on an alms-box: "Appele to Charitables. The Brothers, so-called, of Mercy, ask slender arms for the Hospital. They harbour all kinds of diseases, and have no respect to religion."

## SOME LITTLE OBSERVATIONS.

We have had enough theosophical partyism. The true theosophist knows not party, society, creed or nationality. They are all alike to him, passing phases of our little day.

Sectional differences have built up walls between brother pilgrims; hunting for, and emphasizing the failings of others has made the "free, unsectarian body" which H. P. B. hoped for, hitherto impossible. Brotherhood has been spelt backwards too often.

Second-hand universal brotherhood won't do any more than second-hand breath. Fresh mental and spiritual air is constantly needed, unless we are members of a spiritual suicide club, or organization. Insist on fresh air for mind, as well as body.

To listen to some good people who take themselves very seriously, one would think that the work for universal brotherhood was a cold-blooded business, where "weaklings" have to be trampled on. In their view, so peculiarly contradictory, the "work" overshadows the man.

Those who have no room in their heads for a large healthy idea will, of course, continue to make objections to an affiliation of all theosophical organizations, in the great cause of sublime perfection. Unfortunately the small-minded variety is always with us. They remind one of the story of the man who, getting caught in a rain storm, put his handkerchief in his mouth to keep it dry.

An organization will never be much of a universal affair with nobody but our friends and relations inside it; and real work cannot be done if it is loaded down with every scheme that was ever heard of. One-pointedness is a virtue in all work.

Tale-bearing, back-biting, and talking uncharitably of our brothers, is reprehensible no matter where, or by whom it is indulged in. It will not do to compromise with the ethical law, and say, in effect, "I am not bound by mere ethics; I am working for brotherhood, and everyone who expresses opinions contrary to mine, or exercises,

fearlessly, his own judgment, must be denounced." One of the most essential ways of working for brotherhood is to live the ethical life, and be just to all who happen to differ from us.

By signing a "contentment" pledge we are not relieved of personal responsibility in these matters of the spiritual life.

Servility and service are not synonymous. Only voluntary service is sweet. Fearing to lose our "chance" for one or many incarnations, should not frighten us into an acceptance of anything which outrages the inner centre, where the soul as spectator silently watches the phantasmagoria thrown upon the screen of time.

Do not let the milk of human kindness be dried up, nor your kindly generous instincts perverted, by suspecting your brother, because someone whispers to you that he is "off." Trust begets trust, and no one can rob you of your own. Err on the side of loving and trusting much, for in the end you can lose nothing. Multiply the gifts of the heart abundantly, for

Love will outwatch the stars, and light the  
skies  
When the last star falls, and the silent  
dark devours.

Our little experiments at making and unmaking organizations are watched no doubt, by the wise, with a certain amount of amused interest. In our zeal we are so narrowly constructed that we lose all sense of perspective and fall down and worship idols with feet of clay. By and by the humour of it all strikes in upon us. We see the grey earth spotted with the reddish hue of dead leaves, and looking up at the stars we see them shine as the eyes of love. The gentle breeze wafts care from our brow. In that moment we are attracted by the immensity, unrolling into the infinite, with the horizon ever in front. The memory of eternal love returns, and we feel as great as we really are in the world of the soul.

The next day the sunlight enters our soul, and hope, eternal hope, is reflected all around. We know then that



all organizations and forms of government are incidental, and that they will continue to change until that which is without expresses that which is within.

D. N. DUNLOP.



### "THE EVIDENCE OF IMMORTALITY."

Since the publication of Goldwin Smith's *Guesses at the Riddle of Existence* a few years ago there have followed as it were in reply quite a number of volumes dealing from various points of view with the problems involved. The books of Fiske, Hudson, James' *Human Immortality*, and others will occur to the reader. Dr. Anderson presents in his new volume the first attempt at an eclectic treatment of the question from a theosophical basis. To say that he has been successful in this attempt is merely to assert that he has been entirely theosophical in his methods, and without relying on authorities which can only weigh with those who are familiar with them, has appealed to the ordinary reader on the grounds of his own knowledge and experience, with the result that the book may be placed in the hands of any but the most bigoted sectarian with a certainty of intelligent appreciation. Fault may be found with the first few chapters by those who are averse from the labour of thought involved in metaphysical speculation, but the treatment could not be more lucid and simple, and as the whole subject is metaphysical, illuminated by physical illustration and analogy, Dr. Anderson must be congratulated upon having smoothed away most of the preliminary difficulties. There are difficulties all the way, and Dr. Anderson does not shirk them. His general argument is based on the aphorism that any law of Nature is universal. This applies to evolution and other processes, and possible objections to the position are dealt with on pp. 89-90. The various fallacies of the speculations as to what it is that survives death are

taken up, and in particular it is shown that certain modes of consciousness are usually substituted for consciousness itself in the hypotheses advanced. Feeling, sense, desire, thought, imagination, and intuition, are all forms of consciousness, and it is not thought or reason that necessarily survives, but consciousness in the degree to which the centre of consciousness has evolved. The difficulty that people at first meet in trying to conceive of themselves without thought is frequently considered.

"The average man imagines that he thinks, but he only, idly and vacuously, re-thinks the thoughts of the very few who really do think. Deprive him of all sensuous contact with external things, and his sole recourse for thought or imagination would lie in his memory of what he had seen or heard, and when this failed or became out-worn, insanity or idiocy must result. This has been too often proven in the cases of those only partially deprived of new sensuous association by solitary confinement. Yet the ordinary man fancies that he has had sufficient experiences during the few years of his sensuous life to occupy his mind throughout the eternities of the future heaven which he ignorantly hopes to attain.

"Let him who thinks he has laid in a sufficient stock of knowledge in one short life to afford occupation for the rest of eternity sit down and endeavour to anticipate that eternity by dwelling in his remembrances for even one hour, and he will perceive his mistake. So, after death, however vivid the remembrances of earth-life may be, the shutting out of new stimuli in the shape of new experiences will soon cause reasoning on the old to grow distasteful, and they will no longer command the attention of the reason, although the imagination might find in them food for long centuries of activity during a purely subjective existence after death."

He further declares in ch. x. :—

"Reason in the brain-mind, has only reached the stage of ignorant egotism, that wherein it sees nothing unreasonable to suppose that the sun and moon were created solely to light man's doddering footsteps by day, while the stars

which inhabit the unthinkable abysses of space are only put there to afford a very imperfect substitute for the sun and moon at night. Nothing absurd is discovered in the teaching that this is the only inhabited spot in the universe. Yet we think we reason. It is well that the magnificent *reason* of our brain-minds does not follow us beyond this very imperfect life, but must be constructed anew at each return to earth."

It is clear that the hope of immortality cannot be based upon such a feeble faculty. The subordination and training of reason is very fully treated, and if some of the arguments be not entirely satisfactory the difficulty involved must not be lost sight of. Intuition and imagination are the superior faculties, but their products, if enduring, will always be in perfect harmony with reason. To quote once more:—

"Intuition is stored knowledge, the memory of which the soul can draw upon; it is also the perfection of reasoning processes which go in a flash from the known to the unknown."

Intuition will no more violate reason than reason will violate instinct. The consideration of the subject naturally introduces reincarnation, and we have in the twelfth chapter, entitled "The Re-embodiment of the Soul," the best popular summary of the argument for re-birth that exists in English. These twenty-five pages should be issued in pamphlet shape and widely circulated. In view of the fact that the Psychical Research Society have stated that eight out of ten people are psychic, Dr. Anderson's appendix "In Deeper Dream-land," is very timely. I trust he will redeem the promise made on page 68 with regard to those, who, turning their attention to clairvoyance and similar powers, have "stimulated abnormally the evolution of their astral organs," and who "will have an unhappy time after death." Dr. Anderson's dream experiences are most apposite, and many will be glad to have his corroboration of the belief that "in dream we have glimpses of past lives." Does the author mean on page 122 to refer to Paul as the "Galilean adept?"

BEN MADIGHAN.

## TREES.

How helpful to my life are forest trees!  
Their beauty charms me, while their strength sustains

My weakness, and to be a day with them  
Is as a sweet communion-day with God.  
How like a strong man stands the sturdy oak,  
Mightier than all his fellows; yet he seems  
To boast not strength inherited, so much  
As from fierce battling with the elements,  
Relying not on Providence alone,  
But on himself, remembering the past,  
And how from feebleness he grew to strength.  
Was ever king in purple and in gold  
So grand as they in autumn's colouring?  
A most inspiring lesson to my life  
Their beauty teaches. In it I behold  
A type of what this human life should be  
When the end cometh.

Faces I have seen  
Which speak to me e'en as these autumn leaves,  
Of a rich harvest safely garnered in.  
Would autumn leaves be just as richly dyed,  
Did only sunshine and warm summer showers  
Fall on them, and the dreary days come not?  
But e'en as glory of the king may fade,  
Or he be robbed of all his rich attire,  
So fade and pass away their glories all,  
While ever and anon the drear winds sigh  
A requiem of sadness. Yet above  
The dead leaves rustling do the days go on,  
And spring-time gladness will return again.  
O, in their hours of calm do trees not dream  
Of the bright days to come of bud and bloom?  
Thus do they speak to me, and seem to teach  
The wondrous mystery of life and death.  
The first spring dandelion's bloom is more  
To me than all the written word; it speaks  
Directly to the soul, and seems to be  
The voice of God. It is a thing of life,  
And what can better solve the mystery?  
It is a proof of promises fulfilled,  
And bids us trust unflatteringly, when  
Again the dead leaves rustle 'neath our feet,  
And the cold snow shall cover all we love.  
O, God, so many paths lead unto thee  
'Twere strange if any soul should miss the way.

—Ella F. Stevens.

Wherefore I remind thee to kindle into flame the grace-gift of the Holy One which is in thee by the laying on of my hands. For the Holy One gave us not a spirit of cowardice, but of power and of love, and of wise discretion.—II. Timothy, i. 6, 7.

## THE LAMP.

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### EDITORIAL NOTES.

HEITERKEIT.

THIS is a password.

"PLEASE, *please*, don't monkey with  
the band-waggon!"

IS IT necessary to Barnumise Brother-  
hood and Theosophy?

NOTE FOR OCCULTISTS. You cannot  
argue the hind leg off a cow.

A PROSE translation of *The Homeric  
Hymns* by Andrew Lang, has been  
issued.

AN INTERESTING correspondence has  
been going on in *Light* on "How do  
Clairvoyants see?"

A REVISED edition in two volumes of  
Frazer's *Golden Bough*, is announced  
by MacMillan & Co.

IT is only as people live up to each  
other's ideals that they remain happy in  
each other's affections.

ARTHUR SYMON's volume on *The  
Symbolist Movement in Literature* is  
dedicated to W. B. Yeats.

THERE is some talk of the issue of a  
set of pamphlets on occultism to be  
known as "The Hide and Tallow"  
series.

DISTRACTED UNIVERSAL BROTHERS  
have been reckoning their "tulips"  
before they were out of the bulb.

SOCRATES hands this down to poster-  
ity: "I have learned this much, that  
I know nothing, but I can investigate  
and show what is false."

MR. JOHN SPENCE has been gather-  
ing together for forty years past the say-  
ings and superstitions of Shetland, and  
will soon publish a volume as a result.

HERBERT BURROWS lectured before  
the London Spiritualistic Alliance on  
20th October on "Spiritualism and  
Theosophy—a comparison and a con-  
trast."

E. WADHAM has just published a  
volume on "English Versification; a  
complete practical guide to the whole  
subject." Poets lately incarnated please  
note.

GEO REDWAY announces a transla-  
tion by H. A. Dallas, of C. Delaune's  
*The Psychic Body*, and a volume of  
*Memoirs of Theosophy* by Col. H. S.  
Olcott.

H. H. B. AYLES, B.D., in his new  
book on the subject, concludes that the  
Epistle to the Hebrews was written by  
Barnabas to the Church at Jerusalem  
about 64-66 A.D.

ON THE beam of a mantel in a great  
ancient house near Windsor, said  
to be haunted, there are inscribed these  
lines:

Lyfe is mainly froth and bubble,  
Two things stand lyke stone;  
Kindness in another's trouble,  
Courage in your own.

"TO LIVE and reap experience, the  
mind needs breadth and depth and  
points to draw it towards the Diamond  
Soul. Seek not those points in Maya's  
realm; but soar beyond illusions, search  
the eternal and the changeless Sat (the  
one Eternal and Absolute Reality and  
Truth), mistrusting fancy's false sug-  
gestions."



IN REVIEWING Max Muller's *Systems of Indian Philosophy*, the *New York Nation* is rather indignant that he regards the question as still an open one whether the monistic or the dualistic system is the older. The *Nation* thinks "there can be no doubt that the dualistic system as a system preceded the monistic, although monistic ideas were current before any system was formulated."

\*

GEORGE D. HERRON, author of *Between Cæsar and Jesus*, and Professor of Applied Christianity at Grinnell College, Iowa, has resigned his position. Mrs. E. D. Rand, who contributed \$35,000 to the endowment of the college on condition of his appointment to this chair, has assented to the change and will continue the endowment. Pro. Herron's larger freedom and activity will be hailed with pleasure by many.

\*

HORACE DRESSER is one of the most brilliant of contemporary writers along the line of what might be termed applied metaphysics. His point of view is indicated by a quotation. "To him who dedicates his entire life in entire willingness to obey the inward command, favourable circumstances shall come with a power which nothing can withstand. All things yield before such a soul in a wonderful way." This represents a healthy optimism, but it is not pessimism to be prepared for a disappointment.

\*

THE TORONTO members of the Universal Brotherhood and Beaver Theosophical Society meet in a semi-octagonal room in the centre of the city. A curious mechanical contrivance, said to resemble an appliance recently discovered in an Egyptian excavation, is used to secure the entrance. Visitors are declared to experience thrills of emotion when President Beckett assumes control of the meeting, and calls on Brother Port to read the minutes of the last assembly. The vibrations are so exhausting that the clock frequently stops. (Heiterkeit.)

It is intended at the close of the present volume of THE LAMP to introduce several changes, a different form, larger type, and other features, as the support afforded may warrant. Many readers wish a revival of the Sunday School lessons, and this is being considered. Study courses for private students and for societies and for children's classes are also wanted. But we wish to do these things rather than talk about them in advance.

\*

GRANT ALLEN, the Canadian author, died in England on the 25th October, and was cremated on the 27th at Woking. Florence Marryatt died on the 27th. Emma Harding Britten passed away earlier in the month. All of these in their various ways have done much for the advance of broad and liberal thought, and while not identified with the Theosophical movement their pioneering has been of the utmost service.

\*

Two GOOD friends have written me remonstrating upon the attempt to carry water on both shoulders. The expression was new to me, and very suggestive, and I adopt it. I became a mugwump when I heard of the possibility, and I have always sat upon the fence. And I wish to try to stand up straight and carry water on both shoulders if it can be done. The attempt will not be confused with an endeavour to carry water on one shoulder and sewage on the other.

\*

THE AUTHOR of *John Inglesant* (a book that no theosophical student should leave unread), Mr. J. H. Shorthouse, was educated as a member of the Society of Friends. He afterwards joined the Church of England. His great book, the labour of twenty years, was produced in the leisure evenings after the day's business. In it "we feel in all their loveliness as the author felt them, the ecstasies of obedience, service, loyalty, idealism, other-worldliness—the happiness of self-surrender, the blessedness of beneficence."

I HAVE been requested to publish the following notice. Space will not permit any treatment of the subject at present, but I hope to revert to it next month.

**VENUSIAN UNIISM.**—The Universal Cosmo-Planetary Constant is explicated in the *Psycho Harmonic Scientist*, a Journal of Pure Uniism. Edited by Robert J. Burns, The Man from Venus, Hierarch to the Venusians and Messianic Messenger to the multitude. The only Individual on the planet who proclaims Pure Uniism. Monthly, \$1 per year. Box 189, Pueblo, Colorado.

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IN A leading article the London *Times* of 19th October, points out that "nothing but a true 'union of hearts' could have made the constitutional union" of Sweden and Norway a success. Just now King Oscar finds no such harmony between his five million Swedes and two million Norwegians. The *Times* does not appear to have considered the importance of King Oscar's conversation with Mrs. Katherine A. Tingley, the leader and official head of the Universal Brotherhood Organization. Norway has been insisting upon having a separate flag. Will the flag of the S. R. L. M. A. be adopted?

\*

SOME TIME ago I bought a slim little pink-covered anonymous pamphlet, "The Philosophy of Plotinos" and felt a little doubtful about its value for fifty cents. A perusal of it was worth \$2.50 however. The author has been announced as Kenneth S. Guthrie, A.M., Harvard, Ph.D., Tulane, and I take this opportunity of repeating the approval expressed in *Theosophy* some years ago by another writer, and recommending it to students. Not only Plotinos is dealt with, but a very concise and useful summary is given of the systems of Plato, Aristotle, the Stoics, the Hermetists, and Ammonius Sakkas. The Greek is all transliterated, and the book generally is adapted to the equipment of the average reader.

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IN THE Lodge Report for September of the Pacific Coast Committee for Universal Brotherhood we read that

the Committee "learn that the headquarters at Avenue Road have been given up; the Publishing Company at Charing Cross dissolved, and that Mrs. Besant has gone to India to remain indefinitely." In the *Vahan* for October, it is announced that the late tenants of Avenue Road "have secured very suitable permanent premises in Old Burlington Street, No. 27, but cannot enter into possession until Christmas," and that temporary rooms have been taken at 4 Langham Place. John M. Watkins, Bookseller, late of 26 Charing Cross, sends me a catalogue of books from 53 St. Martin's Lane, London, W.C.

\*

MAGAZINES and papers received: *Citizen and Country, Universal Brotherhood, New Century, International Theosophist, Christian Life, Boston Ideas, Meaford Mirror, North Ender, Prasnottara (Benares), Light of Truth (Madras), Theosophical Gleaner, Review of Reviews, Toledo Non-Partisan, Righteousness, Philistine, Herald of the Golden Age, Flaming Sword, British Weekly, Weekly News, The Prophet, The Freeman, Theosophical Forum, Co-Operator, Lotus Bluthen, Dawning Light, Universal Harmony, World's Advance Thought, Theosophic Messenger, Lyceum, Unity, Intelligence (Springfield), Psycho-Harmonic Scientist, The Abiding Truth, Theosophical Reprint, Spirit Fruit, The Rainbow, Clitheroe Times, Nya Tiden, Occult Truth, etc.*

\*

SOME TRANSLATIONS into German of the *Leaves of Grass* with an appreciation of Walt Whitman by Dr. Von Karl Knortz, has been published. A number of letters from the poet are included. In one of them his views on America in later years are expressed. "America has, through adding to the number of its states, grown in body but not in soul. The masses are, so far as political might goes, fit for self-government, but the moral, æsthetic, and literary results exhibited by them are poor enough. Where is its noble, high-mannered youth? Where are the men and women who are equal to our material prosperity? In business, in

the Church, or the street, it is the commonplace that rules; the young are sly, pert and precocious; the women are unhealthy, padded, rouged, and unequal to the duties of motherhood; the men are *blasé*, and dead long before they die."

\*

A GREAT many people have been asking who is in control of the best Theosophical literature. Being curious on the subject myself I have made some enquiries. The publishing company at 144 Madison Avenue, own the copyrights on *The Path* and on *Echoes from the Orient*. Mrs. Judge owns the plates and copyrights of *The Ocean of Theosophy*, *The Voice of the Silence* and *Letters That Have Helped Me*. Elliott Page & Co. have acquired the sole publishing rights of these. The English and American copyrights of *The Secret Doctrine* and *The Key to Theosophy* are owned by Mrs. Besant. *Isis Unveiled* belongs to the publisher, J. W. Bouton. Mr. Judge's editions of the *Bhagavad Gita* and the *Yoga Aphorisms* are not copyrighted. *The Occult World* is the property of Houghton, Mifflin & Co. These facts will assist the loyal members of the Universal Brotherhood who desire to adopt a recent suggestion as to the impropriety of purchasing literature "published by enemies of the cause."

\*

MY GOOD FRIEND Sydney G. P. Coryn, in the *New Century* of 21st October threatens me with lunacy and death. Other good friends are congratulating me on having escaped these little accidents. It is all the difference of the point of view, and three thousand miles do make a difference. Distance lends enchantment, and nothing is more beautiful than a mirage. When I was in England and Ireland I felt just like Sydney, and I had such poor faith in human nature that I was quite liberal with my condemnations of those who were, as I conceived, disloyal. As Sydney remarks, the eternal justice is inexorable, and now I am having my turn. Two other friends have sent across the Atlantic to say they protest. They sent me back the October LAMP

with "I protest" written on it in eight places. If I told you where they wrote from, you could hardly believe they were such protestants. (Heiterkeit.) They point out also that I have fifteen personal pronouns indicating me myself in an editorial paragraph on page 125. I admit that this is very bad. The editorial Wego is in a tight place. This ought to be a horrible warning to people posing as gurus and puffed up with ambition.

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ANSWERS TO CORRESPONDENTS.—I. M., (Dartford).—Much obliged. M. S. L., (Moorestown).—Next month. J. B.—The four suits in cards agree with the Tarot cards, whose suits are Wands or Sceptres, Cups or Goblets, Swords, and Money or Pentacles or The Host. They correspond with the four castes. W. D.—Pork sausage and dog sausage taste just alike. *Vegetarianism for Beginners* can be ordered through any bookstore. T. C.—The "holy man" of Benares, Swami Bhaskarananda Saraswati, described by Mark Twain in chapter lvi. of his book *More Tramps Abroad*, died last August. N. A.—Tookeram Tatya died on 3rd June, 1898. E. B.—If you wish to be absolutely loyal to the wishes of the Leader of the Universal Brotherhood, you will burn THE LAMP unread, or send it back to the office with "I protest" written on the passages you believe to be untrue. This tends to increase our love and confidence in each other, and is quite harmless otherwise. J. R.—The date given last month for the Forum reference should have been 1889. G. G.—Pillakatuka is probably the child's own creation. It is said that in Florida the consultation of ghosts is known as "palu-duka." D. J. H.—"Zoryan" is the pen name of a young Polish writer of great promise in New York.

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"LONDON, Oct. 24th, 1899. *To the Editor of THE LAMP.* Dear Sir,—Kindly allow me to correct a slight mistake as to a matter of fact which I observe in a paragraph of your issue of Oct. 15th. You state that Mrs. Tingley

has leased No. 19 Avenue Road from Mrs. Besant for five years. This is incorrect. Mrs. Besant sold the remainder of the lease of her house in the ordinary way of business to a person named Radford. Whether this person subsequently leased it to Mrs. Tingley or was throughout acting secretly as her agent, I do not presume to decide, nor is it of any consequence. The fact remains that the lease was offered for sale through the ordinary channels, as the Theosophical Society's offices and library were about to be moved to a more central position, and the sale having been completed the vendor had no further concern in the matter. As Mrs. Besant is spending the winter in India as usual, I make myself responsible for this correction on a point within my own knowledge, in order that it may appear in your next issue. I am yours truly, E. WARD."

This letter from Miss Ward will serve to answer several queries on the subject. My facetious paragraph of last month was based on a remark of Mrs. Tingley's in her own writing, wondering where was Mrs. Besant's Master when she signed the lease of the premises: and upon the official circular, in which the following paragraph occurs: "The members of the Crusade who know the details of the tactful transactions stand amazed; for the complications in connection with English law for a time seemed insurmountable. The whole transaction and circumstances connected with the place necessitated quick action and rare discrimination. For several days we stood with bated breath awaiting the final arrangement. One word misinterpreted in cabling might have deferred opportunities for centuries. From the beginning to the end of this sacred work it was evident, all the way through, that the guiding hand of the Master was controlling. Cablegram after cablegram to and from London revealed evidence of this."

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ONE OF the most interesting problems that the theosophical reader has had an opportunity of studying is raised by the publication of a little book called *Beacon*

*Fires*. In its preface the writer claims to have done little more than edit it from material noted down from the teachings of one known as Hilarion. It is pretty well known that to this source are attributed *Light on the Path*, *The Idyll of the White Lotus*, and other works. At one time Mabel Collins was the recognized channel of these communications. A few years ago that writer published two little books, *Green Leaves*, and *Pleasure and Pain*, and there was much difference of opinion as to whether these essays exhibited the same power as the original publications. There will undoubtedly be the same difference of opinion with respect to the present volume. And he will be a rash man who will dogmatise on the question without that direct knowledge, the very claim to which has been always declared by occult teaching to be but a certificate of imposture. In *Beacon Fires* there is a distinct departure from all hitherto recognized lines of occult work, and a specialization, which, while it must commend itself to many, will characterize it for some students as too local and particular in its range to be really what is sometimes known as a "Lodge document." There are certainly in the fourth and fifth chapters developments of Epicurean principles which we do not think any Stoically inclined minds will agree with, and one cannot forget that occult teaching is to reconcile all the philosophers. What would not call for remark under some circumstances demands attention when it is emphasized with the claim that has been circulated to the effect that Hilarion is a greater than He who is responsible for the message which Madam Blavatsky brought to the world. I do not think that the effect of these chapters upon the ordinary Christian reader could do other than give an utterly erroneous conception of what the Theosophical movement stands for. In this respect, if in no other, I do not think the book approaches the level of *Light on the Path* or *The Voice of the Silence*. At the same time there are many wise passages to be found. Here is one about Leaders. "In reality, no man is ever great or wise of himself. He is

so only by comparison. He is great in the minds of men because of the combined will of those men whose recognition of their own extremity has given the great soul his opportunity." And yet this is but half the truth. The last chapter, on "The Power of Little Things" is perhaps the best. "As long as there is a wrong to be righted, a sufferer to be healed and comforted, a child to be taught, or, in wider terms, any string of the harp of brotherly love to be attuned to the vibrations of universal love, lying right at your own door, in the midst of your own family or your own social circle, your individual duty lies right there." The "right" is jarring. Romans viii. 29 is misquoted on page 85, also spoiling the rhythm of the passage. The volume is most exquisitely printed and bound.

#### "AS OTHERS SEE US."

##### A SYMPOSIUM.

The letter of "A Lover of Theosophy" last month has called forth some interesting responses, and it is not without satisfaction that we realise that THE LAMP is the only existing medium through which such varied views could find expression. Whoever has anything to say that pertains to the cause of Theosophy, and who will observe the ordinary amenities, will always find in our columns, to the extent our space permits, the same freedom.

##### I.

A member of The Theosophical Society (Adyar), writing from Nebraska, begins with a quotation:—

THE LAMP, page 119. "Why a philosophy, which, I believe, would do the world so much good, should be hedged around with so many insurmountable difficulties, I do not know and never met anyone who could reasonably justify it."

It is necessary to realize, that because of its mission to spread the light of Truth, *all* the powers of darkness are arrayed against it. The enemies of the

movement are active on all planes up to the mental, and on the latter there are giants of strength, both for good or evil. The attacks have been many: Ridicule, slander, calumny have been heaped upon it without avail—other methods were necessary for a successful attempt to impair the growing importance it assumed. What more nefarious scheme could have been devised, than to subject the T.S. to the same process by which all former attempts have been frustrated, viz., by throwing confusion in the ranks, by dividing its adherents into factions? Mankind in general stands upon a low stage of evolution and is easily influenced; by admission into the T.S., no one became at once a saint or a master of wisdom, and there can be no doubt, that many entered the society, whose intentions perhaps were straightforward enough, with the lurking desire to receive personal benefit only. Witness the numbers who withdrew with the remark: "There is nothing in it."

To-day we see the deplorable but accomplished fact of confusion in the ranks of adherents to Theosophy. In looking over the field it is a source of bewilderment and almost despair, to find generally singleness of purpose, earnestness to work to the identical end, devotion to the sense of one's duty, which are elevating and inspiring—to find all those everywhere—and at the same time the attitude of which the questioner complains, an attitude, which to the world at large certainly must appear as a nullification of the paramount profession of Theosophists—brotherhood.

However, it is not to be overlooked that there are a number in the ranks who recognize that *all* that has been given to the world since the advent of Theosophy, has come through H. P. B., and through her *only*; that the T.S. was founded by her with the assistance of others avowedly under the directions of those greater than herself; that the aims, ends, and objects were clearly stated; that the lines along which the T.S. *must* proceed were distinctly laid down, and that the founders of the society knew what they were about,



day. And those who hold such conviction will always uncompromisingly condemn any attempt to institute any change whatever as an attempt to destroy the aim and object of H.P.B.'s labour and life.

Taking into consideration further, that the changes instituted thus far have for their foundation the claim of certain personalities to superior ability or knowledge, which ability or knowledge is denied them by those opposed to the change, it is obvious how utterly impossible a "reconciliation" between the two must be—regardless of the fact that both sides claim to be following the way pointed out by H.P.B., and neither claims for her absolute authority or infallibility.

Theosophy — the Truth — remains always the same. How successful the attempt has been "to throw confusion in the ranks," is shown by the fact that the questioner puts his conception of the aims and ends and tenets of the T.S. in the *past tense*.

But there is a solid phalanx, of whom the great majority never wavered and a goodly proportion passed through the period of turmoil and strife, holding to the same conviction *now* and while they have compassion and kindest regards towards those holding different and even many opposite views, there can be on their part no other compromise or "reconciliation" than that accorded to materialistic science or orthodox theology.

Those who saw fit to make the first change, found it necessary, to find a *raison d'être*, to annihilate the opposing part by denying them the very right of existence. A recognition now would be equal to admit their error and that is certainly not feasible.

By change, creed and dogma have been established with their natural consequence of antagonism and strife.

The above is the result of the writer's very painful experience and respectfully submitted for thoughtful consideration.

F. T. S.

Wouldst thou be good? Then first believe that thou art evil.

A member of The Universal Brotherhood Organization has sent the following paper, under the caption, "A New Incarnation":—

It was said more than once at the Point Loma Congress that for some that grand opportunity would carry them farther than several ordinary incarnations might do.

By some this was understood and they felt within the actual process going on—the *becoming a new man*. In these times, when great forces are rushing on with such terrible momentum, changes of all kinds take place with what seems, to those failing to grasp the situation, startling rapidity.

During the past two years the Society has been swiftly changing its form, throwing off the old and taking on the new. In other words it is reincarnating in a better, cleaner, purer body to pass on into the New Cycle, the Golden Age.

The Lodges all over the world are the various limbs and organs of this body, as the individual members are parts composing the Lodge. Therefore every Lodge and every member who expects to keep place and pace with this grand new, purified body must at this time incarnate with it.

The conditions necessary for this new incarnation have been given by all of our three great Leaders. The two first were obliged to deal with members to a great degree, as with children and babes. The teaching, the philosophy, the science were all new to Western students and time was allowed for them to become familiar with it. The required time and opportunity has been given; the teaching has been reiterated—repeated in every conceivable form through books, papers and magazines; and spoken by hundreds of lecturers from the Leaders down to the humblest teacher in a Branch or class of students.

The teaching is so simple, so plain, it would seem a child might comprehend it. One word expresses it—Brotherhood.

Simple as this is its practice requires the laying down of all our pet failings, our most dearly beloved sins.

Many students understand the theory to perfection ; and they can talk by the hour learnedly, fluently and enthusiastically. But alas ! too often there it all ends. They can tell exactly how to do it ; the practical doing of it they leave to some one else.

Yet how often we have been told that it is deeds the Masters required of us and not words ; and that hypocrisy is a crime : " This people honoureth Me with their lips, but their hearts are far from Me."

In this hour of the world's utmost need, when the fate of the race and all creatures is trembling in the balance ; when the Leader and the brave hearts near her are working like giants to carry the Movement onward into the " new order of the ages " is there one so small, so mean, so egotistic as to obtrude his miserable little personality as an obstruction in the way of progress?

Can one who does so hope to incarnate in the glorious new body, which, to secure and preserve its health and purity, must reject and cast out all that is selfish and unpure—that which it cannot assimilate and make a part of itself.

During the past years we have heard many finespun theories and cobweb speculations concerning the " moment of choice," W.Q.J. told us that it was every moment of our lives. We have now reached a period when the effect of all those moments is to be summed up in the important choice now facing us ; the choice that will carry us onward into the New Age as an integral part of the new body of the Movement, or leave us behind, stranded on the shoals of personal ambition and selfishness.

This choice will be made—it can only be made—in strict accordance with our previous life and work. The Law is inexorable—it cannot vary. The fruits of selfishness, false and evil speaking, hypocrisy, vanity, envy and jealousy of real workers and constant self-seeking must be garnered. These are not the works of brotherhood, and will not fit us to enter the new body ; or if we outwardly remain with it we

shall only be on the outermost rim and cannot hope to come near the Heart.

Our Teachers have told us that a clean, useful life ; the absence of insincerity, vanity, envy, jealousy and ambition alone fit one to enter the Path ; to win recognition from the Elder Brothers and become united with the White Lodge.

They look upon the heart and Their clear vision cannot be deceived by any artifice, however subtle. We may blind others and even ourselves ; but we cannot deceive Them.

The days to the end of the year are few. Let us strive mightily to put from us everything that will bar us from the Master ; and to claim the power that will enable us to withstand every shock and aid those who are weaker than ourselves. Thus we shall prepare for the New Age and its work.

San Diego, Cal.

S.F.

### III.

The next letter presents the views of an organization which has made a vigorous bid for recognition during the past year.

*To the Editor of THE LAMP:*—The article "As Others See Us" in the October issue ought to call forth many facets of the great Theosophical problem. As a member of The Temple, the latest development from the seed sown by H. P. B., may I offer a few thoughts from our standpoint?

1st. The Theosophical Society never brought to birth its own underlying principle. It did no practical work and so gained the odium of mere theory. It did a certain limited work among the intellectual classes, but with the majority it came to stand as an exponent of psychism rather than as a brotherhood organization. It has done its work along those lines and is ready to take a step higher.

2nd. There were many more occult students, who were being trained by Masters, outside the T.S. than there were within the Society.

3rd. Personality and ambition crept in, which brought in factionalism, muddled the channels for the Lodge

force and made it necessary to build up a totally different channel, a channel which should reach the uneducated people as the old intellectual lines had utterly failed to do.

Every true theosophist believes in the Lodge of Masters, believes in their power to reach the world if they so desire. There are a certain few who know beyond question that a Master named Hilarion, who is greater than any of the masters previously known to theosophical students, has appeared in the western world to take advantage of the coming together of several important cycles and make possible certain great changes in the conduct of affairs; to ultimately break down the barriers between nations and make conditions that shall further the reincarnation of the Christ, the Watcher on the Threshold. The work of theosophy in the past has made it possible for this Great Soul to work on this plane. The desire of many earnest hearts, like the desire of the Jews for a Messiah, has brought him, and like the Jews of old, many reject him. "By their fruits ye shall know them." And for one year this Master force has proven itself to the hearts and minds of those who have been called into line with it. Many have received the Instructions that have come from this source and have felt the great spiritual uplifting that they carry to the faithful heart and intuition.

As is a Master's right, Hilarion chose his own Secretary or Agent, to use the old term, that agent to be unknown to the world, so that there need be no personal adulation on the one hand, also so that the ethical truths he emphasized should stand on their own merits. His work, as I have said, is to bring to the working people as well as to all others, through these teachings and the force given those who offer themselves as his helpers, the great truths H.P.B. advanced and to bring those truths into practical expression in our individual, social and political life. For he declares that we cannot separate right philosophy and right ethics from right politics. All life is one. We must

apply these principles strenuously to every phase of life.

As regards the seeming factions that have sprung out of H.P.B.'s work, there is unity in so far as each expresses the underlying principle of Brotherhood. I see no reason why a student of life should not belong to all these organizations, to any Christian Church or religious system. One of the first duties laid upon Temple members was that we should join other fraternal organizations and carry into them by precept and example the true leaven of the Golden Rule, upheld by the new Lodge force which the change of the cycles permitted to be let loose in the world. That is the kind of teaching and direction we have received through this year. It is bearing fruit in many individual lives in unforeseen ways, and while we are thrown largely on our own resources for methods in developing the work, yet we feel the power to reach out and obtain the Lodge help in any great crisis, and always the sustaining and encouraging force so long as we keep in line. That force is with every soul, every organization that makes for brotherhood, and we must not forget that on this plane divine unity exists in diversity. The ideal given for the all-comprehensive movement, the Brotherhood of Man, which includes the Temple, is that it may become the synthetic expression for all these organizations without destroying their individuality; that it will express as a branch of itself every detailed phase of life that makes for the betterment of humanity. "I am the Vine, ye are the branches." The Temple work was a direct revelation from the Lodge, utterly unsought except by aspiration, utterly unexpected.

The Lodge has so decreed. I FOLLOW.

REV. IRENE EARLL.

Syracuse, N.Y.

#### IV.

Another member of The Universal Brotherhood writes in terms which must meet with general approval. There is perhaps a misapprehension on Dr. Docking's part on one point. It is not

expected that one blade of grass shall conform itself to another, but that all shall conform to the sun, the wind, the rain, and the earth. Nor is it necessary for the grass-plant to be classified by a botanist to have the right to exist.

*Editor of THE LAMP.—*

Dear Sir and Bro.—In answer to the burning question under the heading "As others see us," page 118, No. 8, THE LAMP, I wish to state and alone am responsible for the following: Genuine diamond dust only is selected to polish genuine diamonds. Every man is his own Creator (spiritually), and the more burnished we become, the less does the worldly dross adhere. Thus to the pure, no impurity can cling. I think the question is wrongly put. What right have we to ask, What school? As well might we ask, to which of the seven races do you belong? The real question should be asked, and the answer should be looked for from within one's own heart, *Are we pure?* And, if so, shall we not see and know the Truth of our Higher Self? And thus we shall escape all further questioning. Be ye not troubled in vain.

I do not agree with Robert Burns when he says: "O wad some power the giftie gie us to see ourselves as others see us." Since no two blades of grass are alike, were one to try to adapt one's self to all, we surely would fail.

Fraternally yours,

THOMAS DOCKING.

164 Boston Ave., San Diego, Calif.

## V.

A welcome greeting from Cincinnati shows that difference of organization need not obscure unity of spirit and purpose.

*To the Editor of THE LAMP.—*

Dear Bro.—The revival of THE LAMP after its brief pralaya, only illustrates the principle that good seed sown and good work done can never be lost. As the activities of the day follow the sleep and the dreams of the night, so the earnest student may be for any reason, deflected from his course and

when the time comes, swing back and gather the threads, tangled or idle as they may be, and begin again to weave the fabric of a devoted and an aspiring life. If the motive be only unselfish, the heart warm, the ideals pure and high, failure is impossible. The light that emanates, has always emanated from THE LAMP, is serene and pure; with charity for all, and malice or resentment toward none, it is a true light. The earnest devotee sinks self in the work. The ignorant sink the work and all things else in self. Those of us who recognized Judge in and by his work as the only unfailing test, and have steadfastly rejected all other measures for motives or men, and refused to pronounce final judgment on any one, welcome the return of THE LAMP, and the illumination from its pages. Karma in its own good time will both discipline and judge us all, whatever we may say or do. To attempt to discipline or "knock out" those who may disagree with us, or whose measures and methods we cannot possibly approve, is no part of our duty or design. Good work and square work is always in order and always needed. All else may be left in silence to its own device or destruction. Out of the scattered fragments of the once united T.S. will eventually come a nobler union, the members of which will have learned *how not to do* many things, and be indebted to those who have made the greatest mistakes as having saved us much personal repentance. It is a long journey on which we have entered, and we have many things to learn. Patience, charity and devotion are our best "triple alliance." Success to THE LAMP, which from the first has embodied these principles. May its light never grow dim.

J. D. B.

Cincinnati, O.

## VI.

An independent voice from Toledo in a frank and clear-sighted way goes to the root of the difficulties that exist among those who find themselves hampered in their efforts to spread theosophical thought.

*Editor LAMP*.—The letter signed "A Lover of Theosophy" needs no more complete answer than can be found in the appended note by the editor of THE LAMP, who himself guilelessly tells the reason for the failure of the various theosophical organizations: "THE LAMP affords a neutral field in which, *without disloyalty to their respective Leaders*" etc., etc.

Alas—that before one may express an honest, sincere conviction—before one may give voice to the soul—he must first insure himself against possible disloyalty to a person.

Any one who will take the trouble to compare the ideals set forth by Blavatsky and Olcott in the early publications, with those outlined in any of the theosophical magazines of to-day, will find the answer.

From being an organization whose members recognized Truth as the only authority, we have declined to the level of quoting authority for Truth.

We began by presenting a philosophy, in place of which we now babble platitudes.

Then was offered a free field for the discussion of all subjects. Now discussion is limited to one subject and one point of view.

H. P. B. designed the pages of the official organs to be "like the many viands of a feast, where each appetite may be satisfied, and none are sent away hungry"—instead of which they now present their readers one article of diet—to be swallowed whole—or left. And each of the various organizations is as dogmatic as any church.

This is the one inevitable result of looking outside rather than within—of dwelling upon the particular in place of the Universal.

It is worse than idle to try and fix the blame upon any one person, or any one organization; it is more to the point to deal with the condition which to-day confronts us. The Law will take care of every detail of the entire past.

Admitting our error, surmounting—and so using—our weakness, let us cast our organization—our subtlest snare—aside.

Let us deliver this noble philosophy from the stigma of personal leadership.

Let us present it to the people as a pure philosophy—unlabelled—unadulterated.

Let us give over expecting the people to come to us in our armoured enclosures.

Let us go—not to them—but among them.

And then—let us rely upon the Law—and the Truth will do for Humanity what personality never can.

HALCYONE.

## VII

Mr. George M. Coffin is so well known that his practical suggestions will meet with the respect of the public as well as of those who have been associated with him in theosophical activities.

*Editor of THE LAMP*.—It must be apparent to members of all the various organizations to which the Theosophical movement has given rise in the past five years that with each succeeding division in the ranks its power for doing good effective work has become impaired. The latest phase has been the tendency to organize small branches independent of any larger body, and this has been the natural reaction from an effort on the part of such larger bodies to control the ideas and policies of the smaller bodies or branches and in some cases the individual expression of members.

By pretty general consent this disintegration is directly traceable to the influence of esoteric or inner bodies or societies which, originally intended as private schools for deeper students of Theosophy, have been perverted from this simple purpose and become secret oligarchies, either ignorantly or designedly controlling directly or indirectly the actions and even the words and thoughts of individuals.

It must be clearly evident to all Theosophists that such results are directly opposite to the original and plain purpose of the Theosophical movement, which was to encourage individuals to exercise the utmost freedom of thought, and by careful investigation of all the religious, philosophic



and scientific literature of the present and past ages, to free the mind of dogmatism, sectarianism and superstition. It is only by such free and fearless investigation and research that man's mind can approximate the truth, which alone "shall make him free."

Up to five years ago much good work was done by the Theosophical movement in placing the leading ideas of Theosophy before the public by the sale and dissemination of literature, by lectures and by public discussion, but the growing and baneful influence of so called esoteric schools or bodies has, in the past two years, almost paralyzed this useful work.

From all quarters now comes the expressed desire of earnest, honest and intelligent Theosophists to "get together" and do some work which will be useful and helpful to the world.

The question is what to do?

A canvass of the views of prominent and active members of no fewer than three of the various existing organizations leads the writer to believe that some united effort and action can be brought about on the line of stimulating an enquiry into the leading ideas of Theosophy, which can be effected by encouraging the sale and dissemination of Theosophical literature, and the placing of such literature in all public libraries. Such literature not to be limited to the work of any particular writer or writers, but to be selected from writers of every race and time, leaving it to the reader alone to form his own conclusions in the quiet of his home.

Were this line of action followed, each organization could go to work in its own way to do this work, or it might be preferred to form what might be called a Theosophical Association, or Union or Alliance to supervise the work through a committee, selected not by wirepulling, or emotional action at a convention, but by ballot quietly cast at home and sent by mail to some designated place, to be counted and announced. Every vote on any proposed action of such a body could be expressed in the same way. Will not THE LAMP endeavour to obtain an expression of opinion on this subject from its readers?

Beyond a doubt the public mind is prepared for the sowing of the ideas of reincarnation and karma. If the Theosophical movement has any duty to perform it is this, and it is now, and if it fails to sow this seed it fails in its duty.

Let us all frankly admit that we have made serious mistakes in the past, and having done this, go earnestly to work to make amends for the past by earnest, sensible work in the future.

GEO. M. COFFIN.

New York, Nov. 1st, 1899.

## VIII.

There would be no necessity to add anything to the foregoing articles were it not that there can be no concerted action without some definite aim. In the present instance no more is needed than to re-affirm for the sake of our readers, present and future, what one correspondent definitely states, and which all, I believe, recognise, that we stand for the well-known theosophical principles of toleration, free thought, free research, and universal brotherhood. In matters of technical theosophy I have always taken the views of Madam Blavatsky as a standard, and while faithfully adhering to her own position that no teaching derived any authority on account of its source, or its claim to be authoritative, in matters of opinion where there is any doubt or difference, and direct knowledge is impossible, it is merely reasonable to adopt her conclusions so long as they are supported by analogy and common sense. H. P. Blavatsky's presentation of Theosophy is the basis upon which all workers can unite.

There is a dominance of opinion that the Esoteric Schools of the various societies are responsible for nearly all the friction that has arisen in the movement. People wonder why it is that exoteric theosophists do not split and quarrel in the same bitter and ferocious manner that has brought so much odium on the embryo occultists. Those who know anything of occult development are aware that almost the first result of contact with occult study is

the stirring up of all the latent evil in a man's nature. If he be earnest and conscientious and persevering, in the course of eight or ten years he will overcome the more gross and powerful of these forces, and may transmute them into powers for righteousness. If it happens, as too frequently it does, that he sets up his own standards of ethics and morals, and depends upon some other guide than the monitions of conscience, the development of the personal self inevitably follows, and to such a degree, that toleration and the appreciation of the work of others becomes impossible. An utter inability to control the temper is a mark of this stage, qualified, in the face of all occult teaching to the contrary, as the exhibition of righteous indignation. The fact is, that until people have acquired the elementary virtues occultism becomes for them a gateway to hell. Strong language is necessary to express strong facts. No rule was more strict in the early days of the movement than that which forbade anyone to be invited to join the Esoteric Section. We must profit by experience.

So soon as the Esoteric bodies forsook their original purpose of proving man to be identical in spiritual and physical essence with the Absolute principle and with God in Nature, and of demonstrating within him the presence of the same potential powers as exist in the creative forces in Nature, and undertook to regulate the relations of their members with outsiders and to control their personal acts and opinions, just so soon disintegration began in the ranks of the Societies. Out of this arose the idea that the object of the movement was to train a body of occultists and to establish a Society which would survive under their supervision. Every worker in the movement can testify that he or she has made more converts to Theosophy than he has ever been able to induce to join the Society for which he worked. On this fact we must depend for the survival to 1975, as H. P. B. wished, of a body of thinkers who will be ready to greet with intelligent appreciation the Messenger who may then be expected.

The public can be depended upon to understand Theosophy and its principles quite as well as any now in the ranks, who studied and satisfied themselves before they joined. Certificates received and pledges taken have nothing to do with any man's or woman's connection with the Lodge. And the Master Himself declared that "no pledge could avail, suppose a pledge-order came to do something base or criminal." He that does the will of the Master is a servant to the Lodge, all opinion to the contrary. Those who best know the Master are least anxious about their outer status.

As a member of the Universal Brotherhood I must confess to some disappointment in observing its development. I had hoped for such breadth of action, such tolerance of opinion, such wisdom of utterance from it, that all thinking men would be forced to give it consideration. I had dreamed of co-operation with the churches and similar bodies through it, and I was even encouraged in such beliefs. Not seeing them approach realization I have, with a due sense of all the responsibility involved, raised the signal once more, and the response has been such as to gladden the heart and brighten the eyes of those who have watched long in the darkness. My fellow-members have been advised to burn *THE LAMP* as an evil thing. The Master has touched the pages here and there with a loving finger, and the flame that arises will glow when we who write and read are forgotten.

There are those who are ready in every society to aid any work that will bring Theosophy before the public. Mr. Coffin's suggestion that our public libraries should be stocked with our literature is one which we can all agree upon. Those who care to adopt his suggestion of a plebiscite or referendum can address their post cards to *THE LAMP* office. To assist in this, and braving the possible insinuation that it is merely a scheme to increase our circulation, I will make the offer some other magazines are now doing in these terms. We will allow half the amount of any new subscriptions sent to us, in one list

with the full cash remittance accompanying the order, to be applied to placing in any public library desired, such of Madam Blavatsky's books as may be designated. Four subscriptions, for instance, will procure *The Key to Theosophy*; fifteen will procure *Isis Unveiled*.

Without any organization whatever, much may be done. Signify your willingness to co operate, and we can cover the country with lecturers from an independent lecture bureau, establish an influential press propaganda, fill the libraries everywhere and interest readers, and organize such annual conventions as will rival the meetings of the scientific associations in attendance and interest. The will to work is all that is needed.

A. E. S. S.

#### SECRET INSTRUCTIONS OF THE JESUITS.

The MS. of the *Secreta Monita* was discovered after the suppression of the Society of Jesus by Clement XIV. in 1773 in the Low Countries. It agrees with a Latin MS. left by Father Bertier, the last librarian of the society in Paris before the Revolution, and it also agrees with the edition of the *Monita* printed at Paderborn in 1661. C. W. Heckethorn, who gives these facts in his "Secret Societies of All Ages," supplies the headings of the seventeen chapters of the book: "1. How the Society is to proceed in founding a new establishment. 2. How the brethren of the Society may acquire and preserve the friendship of princes and other distinguished personages. 3. How the Society is to conduct itself towards those who possess great influence in a state; and who, though they are not rich, may yet be of service to others. 4. Hints to preachers and confessors of kings and other great personages. 5. What conduct to observe towards the clergy and other religious orders. 7. How to hold fast widows and dispose of their property. 8. How to induce the children of

widows to adopt a life of religious seclusion. 9. Of the increase of college revenues. 10. Of the private rigour of discipline to be observed by the Society. 11. How 'Ours' shall conduct themselves towards those that have been dismissed from the Society. 12. Whom to keep and make much of in the Society. 15. How to behave towards nuns and devout women. 16. How to pretend contempt for riches. 17. General means for advancing the interests of the Society."

#### AGRIPPA ON RE-BIRTH.

The appended translation has been sent in by a correspondent, from the "Magical Works" of Henry Cornelius Agrippa, of Nettesheim. The passage occurs in chapter 41 of the third volume, which treats of post mortem states.

He speaks of the belief that after the temple was destroyed, and there were no longer any means of executing the four kinds of death penalties, yet no one who deserved any of the four is said to have escaped; for those condemned to be stoned, fell by the will of God from a roof, or were crushed by animals or ruins, etc.; any who had deserved to be burned, perished in a fire or by the bite of some poisonous animal; who had deserved the sword, perished in sedition or through robbers, etc. "Thus, as also the great Origenes believed, should the words of Christ be interpreted: 'Who shall take the sword shall perish by the sword.' [Not correctly translated: it seems to mean: 'Who deserves the sword shall perish by it.'—G.] Also the heathen philosophers believe in such a compensation, and call it *Adrasteia*, i.e., the power of the divine laws. Everybody receives, according to the nature and the merits of his former life, so that he who governed unjustly in the [*sic*] previous life, will in the next find himself in the condition of servitude; he whose hands were begrimed with blood must receive the same compensation; and who led an animal kind of life, will

be imprisoned in an animal body." In his book on the individual demon of every man, Plotinus said on this point: "Those who have preserved human qualities, will be re-born as men; but those who have led but a sensuous life, return as unreasonable animals into this world, but in such a manner that those who in their sensual life were governed principally by wrath, will become ferocious animals; those who delight in lust and gluttony, change into lustful and gluttonous animals; those who lived not only sensuously, but with a degenerated sensuousness, will re-appear as plants, because their activity in life consisted in that alone, or, at least largely, and they desired above everything to be changed into plants; those who loved musical enjoyment too much, without being bad otherwise, will be born as musical animals; those who ruled without sense, become eagles, if they did not otherwise incur sin; who exercised civic virtues, returns as man." Solomon, in Proverbs, calls man sometimes a lion, a tiger, a bear, or a boar; sometimes a hare, a hunting dog, etc. The Hebrew cabalists deny that souls are imprisoned in animal bodies, but they admit that those who have entirely discarded reason will, in the other life, be left to their animal inclinations and instincts. They also maintain that souls wander thus three times in this world, and no more, for this number is said to suffice for purifications from sins, according to Job, etc., etc.

G.

### WHITE MAGIC.

White magic, or "Beneficent Magic" so-called, is *divine* magic, devoid of selfishness, love of power, of ambition, or lucre, and bent only on doing good to the world in general, and one's neighbour in particular. The smallest attempt to use one's abnormal powers for the gratification of self, makes of these powers sorcery or black magic.

—H. P. B. in *Theosophical Glossary*.

### THE INDIAN UPON GOD.

I passed along the water's edge below the humid trees,  
My spirit rocked in evening light, the rushes round my knees,  
My spirit rocked in sleep and sighs; and saw the moor-fowl pace  
All dripping on a grassy slope, and saw them cease to chase  
Each other round in circles, and heard the eldest speak:  
*Who holds the world between His bill and made us strong or weak  
Is an undying moor-fowl, and He lives beyond the sky.  
The rains are from His dripping wing, the moon-beams from His eye.*  
I passed a little further on and heard a lotus talk:  
*Who made the world and ruleth it, He hangeth on a stalk,  
For I am in His image made, and all this tinkling tide  
Is but a sliding drop of rain between His petals wide,  
A little way within the gloom a roebuck raised his eyes  
Brimful of starlight and he said: The Stamper of the Skies,  
He is a gentle roebuck; for, how else, I pray, could He  
Conceive a thing so sad and soft, a gentle thing like me?*  
I passed a little further on and heard a peacock say:  
*Who made the grass and made the worms and made my feathers gay,  
He is a monstrous peacock, and He waveth all the night  
His languid tail above us, lit with myriad spots of light.*

—W. B. Yeats.

THE FIRST lesson taught in Esoteric philosophy is, that the incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically *different aspects of itself* to the perception of *finite* Minds.—*Secret Doctrine* ii. 487.

RISE ABOVE public opinion is merely rising above the material. Until men forget self, they cannot rise above the Astral: All things that please as well as those that distress are in and through the Astral. Rise above both.  
—Zadok in *The Path*, January, 1888.

## ARE YOU THE NEW PERSON?

Are you the new person drawn toward me?

To begin with take warning, I am surely far different from what you suppose;

Do you suppose you will find in me your ideal?

Do you think it so easy for me to become your lover?

Do you think the friendship of me would be unalloy'd satisfaction?

Do you think I am trusty and faithful?

Do you see no further than this facade, this smooth tolerant manner of me?

Do you suppose yourself advancing on real ground toward a real heroic man?

Have you no thought O dreamer that it may be all maya, illusion?

—Walt Whitman.



## ACKNOWLEDGMENT.

THE FOLLOWING acknowledgment has been received: 337 Smith St., Winnipeg, October 9, 1899. To the members of Beaver Theosophical Society, Toronto, Ont.: Allow me to acknowledge the receipt of your generous donation, and with it my heartfelt appreciation of your kind sympathy with our Russian brethren. I shall devote the money toward the purchase of a horse for Dr. Welitchkina, to enable her to carry on her work during this winter among the sick in the various villages of the colony. The blessings of the Good Law are yours. Your comrade for the cause, ROSE GLASON OSBURN.



To obtain a place, a free field, a harmonious expansion for your powers—this is life. To be tied down, pinned to a task that is repugnant, and have the shrill voice of necessity whistling eternally in your ears, "Do this or starve," is to starve—for it starves the heart, the soul, and all the higher aspirations of your being pine away and die.

—Elbert Hubbard in *The Philistine*.

## FABLES FOR "GURUS."

A Jackdaw, who had more pride than wit, picked up some feathers which had fallen from a Peacock, and made himself as fine as he could. Upon this, slighting the company of his equals, he had the vanity to join a beautiful flock of Peacocks, and thought himself as fine as the best of them; but, instead of receiving him in the manner he expected, they tore the borrowed plumes from his back, and pecked him out of their company. The ill-fated Jackdaw then withdrew with a heavy heart to his own species; but these also, in their turn resenting his former pride, refused to admit him. At last, however, one of the honest Birds, upon whom he had before looked with contempt, thus addressed him, "If," said he, "you had but the good sense to have been easy in your own lowly position, you never would have felt the double disgrace which has now befallen you."

A stupid Ass, finding the skin of a Lion, disguised himself in it, and ranged about the forest frightening all the Animals and Birds that saw him. But the foolish Beast, after diverting himself thus for some time, met with a Fox, and thinking to frighten him also, endeavoured to imitate the roar of a Lion. His Master, who at first had been scared and was hidden behind a Tree, now recognizing his voice, came forward, and seeing the long ears of the Ass, ran up to him with a cudgel with which he commenced to belabour him, saying, "So you think to pass for a Lion, do you? But I'll warrant you, I'll soon make you feel that you are the same stupid Ass that has carried me so often to market; and for the sake of your fine trick, every time I think of a Lion you shall be sure to smart for it."



## TO THEOSOPHICAL SOCIETIES.

THE LAMP will be glad to publish a list of those Theosophical Societies, with Secretary's address and place and hour of meeting, which are prepared to act independently in the recognition of all effort on Theosophical and Brotherhood lines, and without regard to organization.



## THOUGHTS FROM EPICTETUS.

Thou wouldst do good to men?  
Then do not chatter to them, but show  
them in thyself what manner of men  
philosophy can make.

Practice saying to every harsh appearance: Thou art an appearance and not at all the thing thou appearest to be. Then examine it and prove it by the rules you have, but first and above all by this, whether it concern something that is in your own power or something that is not in your own power. And if the latter, then be the thought at hand: It is nothing to me.

Let one show me a man's soul that longs to be like-minded with God, and to blame neither Gods nor men, and not to fail in any effort or avoidance, and not to be wrathful nor envious, nor jealous, but—for why should I make rounds to say it?—that desires to become a God from a man, and in this body of ours, this corpse, is mindful of his fellowship with Zeus.

When the physician may say to the sick man: Man, dost thou think thou ailest nothing? Thou hast a fever, fast to-day and drink water: None saith: What an affront. But if one shall say to a man: Thy pursuits are inflamed, thine avoidances are mean, thy purposes are lawless, thy impulses accord not with nature, thine opinions are vain and lying—straightway he goeth forth and saith: He affronted me.

It behoves the Cynic to shelter himself behind his own piety and reverence: but if he doth not he shall be put to shame, naked under the sky. He must not seek to hide aught that he doeth, else he is gone, the Cynic hath perished, the man who lived under the sky, the freeman. He hath begun to fear something from without, he hath begun to need concealment; nor can he find it when he would, for where shall he hide himself, and how? And if by chance this tutor, this public teacher, should be found in guilt, what things must he not suffer! And fearing these things, can he yet take heart with his whole soul to guide the rest of mankind? That can he never; it is impossible.

## SOME "LEAVES OF GRASS."

I speak the password primeval, I give  
the sign of democracy,  
By God! I will accept nothing which all  
cannot have their counterpart of  
on the same terms.

\* \* \*

Each man to himself and each woman  
to herself, is the word of the past  
and present, and the true word of  
immortality;  
No one can acquire for another—not  
one,  
Not one can grow for another—not  
one.

\* \* \*

Camerado, I give you my hand!  
I give you my love more precious than  
money,  
I give you myself before preaching or  
law;  
Will you give me yourself? Will you  
come travel with me?  
Shall we stick by each other as long  
as we live?

\* \* \*

Stop this day and night with me and  
you shall possess the origin of all  
poems,  
You shall possess the good of the earth  
and sun, (there are millions of  
suns left),  
You shall no longer take things at  
second or third hand, nor look  
through the eyes of the dead, nor  
feed on the spectres in books,  
You shall not look through my eyes  
either, nor take things from me,  
You shall listen to all sides and filter  
them for yourself.

—Walt Whitman.

✽

## WORSHIP.

Our dream-gods wane, and strange gods come;  
We bend, where gods may once have dwelt,  
Our puzzled knee, and find them dumb.  
Enough!—We know that we have knelt.

—Arthur J. Stringer.